

GUIDE

TO

CHRISTIAN PERFECTION.

Vol. V.

OCTOBER, 1843.

No. 4.

PRINCIPLES OF THE INTERIOR OR HIDDEN LIFE.

No. XXVI.

ON THE REGARD WHICH WE OUGHT TO ENTERTAIN FOR THE OPINIONS OF OTHERS.

A regard for the opinions of others, or the DESIRE OF ESTEEM, as it is frequently termed in philosophical writers, appears to be a natural or implanted principle. It is, therefore, a principle which, as seekers or possessors of holiness, it is necessary to regulate, although it is neither necessary nor right to extirpate it. If it had not been a good principle, it would not have been implanted; but it is good only in its legitimate exercise, and not in its irregularities. But as in the case of most of the implanted principles, the amount of its irregular action exceeds that of its regular action, and nothing but a divine power within, nothing but sanctifying grace, can keep it in the true position of a subordinated and innocent movement.

A suitable regard for the opinions of others is not only correct and right on philosophical principles, but there is reason to say further, that it is approved also by the Holy Scriptures. When seven men were to be appointed to assist the apostles in their arduous labors, those whose business it was to make the selection, were directed to appoint men of "*good report.*" In repeated instances in the New Testament, very decided commendations are bestowed on certain devout persons as being men of "GOOD REPORT;" that is, of good character or good reputation among men. Christians are directed by the apostle Paul to think on "*whatsoever things are of good report.*" It is mentioned as one great requisite of a bishop or official religious teacher, that "he must have a good report of them that are without, lest he fall into reproach and the snare of the devil."

It is very true that public opinion is not infallible. But I think it is

equally true, that the judgments of the mass of men, when they are not influenced by prejudice and passion, are likely to be correct. It is an acknowledged truth, that men oftentimes know what is right, when they pursue the wrong; and that their opinions are not always to be despised, despised, when their conduct may justly be reprobated. It is, therefore, a safe principle, a principle warranted alike by Scripture and by reason, always to have a suitable regard to public opinion.

FIRST.—Among other things, it may properly be remarked, that it is a good thing, *on our own account*, to have a suitable regard for the opinion of others. It may be laid down as a general truth, that there is but little danger of multiplying around ourselves too many safeguards; and he who has the foresight of true wisdom, will undoubtedly desire to see them increased, rather than diminished. With those tendencies to evil which we naturally have within us, and which it is possible may re-assume their sway even in sanctified persons, who can reasonably doubt, therefore, that we may find much aid and protection in the restrictive and regulating efficacy of an enlightened public sentiment? Is not such a sentiment, to some extent, a valuable defence? Mark those men who act on the principle of entire personal independence, who adopt the doctrine of caring nothing for what others say of them, and it will be seen that, in very many instances, they are left to do those things which are injurious to themselves, and are discreditable to the good name of religion.

SECOND.—It is desirable to entertain a suitable regard for public sentiment, on account of its influence upon others. It is easy to see that, if others have but little confidence in our character, there is but little probability of our doing them good. It is very true that persons may respect a man's character, while they neither adopt his principles nor follow his example. But it is equally true, that their regard for his character may render his principles and example much more acceptable to them than they would otherwise be. Indeed, it seems to be a common, and perhaps we may add, a just opinion, that character is one of the best interpreters of the value of principles, and that those moral and religious principles are the most valuable which result in the greatest improvement of character. But it will be said, perhaps, that the great mass of men, particularly those who are immoral themselves, are not capable of judging of character. This objection has already been, in part, anticipated. It is certainly a mistake to infer, because evil men do wrong, that they necessarily have no inward and moral perception of what is right. It was the language even of a heathen writer,

—— “Video meliora proboque,
Deteriora sequor.”

In other words, “I perceive and approve the better way, but pursue the worse.” It is a fact of which there is no question, and which is deserving of being kept in recollection, that the worst of men, those who are steeped to the lips in infamy, are capable, in those moments when personal prejudices and interests do not bias their judgment, of perceiving and estimating the vir-

tues of others. Christians, therefore, are bound to conduct so as to commend themselves, on many occasions, to the better judgment even of bad men. And if the opinions even of bad men are not to be despised, he certainly runs a great risk who affects to hold the opinions of good men as of but little value. If, therefore, we would do good to our fellow men, we are so situated that we must necessarily pay some regard to the great law of public opinion. It is not necessary that we should be popular with the multitude in order to do them good; it is not necessary that we should be the recipients of their personal favor; but it does seem to be necessary that our character and conduct should be such as to commend itself to that interior sense of right and wrong, which exists more or less distinctly in every heart.

THIRD.—It may very properly be said to be the will of God that we should have a regard to the opinions of our fellow men. This will is manifested in the mental constitution which God has given us. He has so formed us that we naturally have a regard for the sentiments which others entertain. He perceived, in the beginning, the importance of the principle which leads us to attach a value to the favorable sentiments of others; and he implanted it for our practical benefit. His Word also, as we have seen in the passages which have been quoted, shows very clearly what his will is. And accordingly we may say, with great confidence, that he who has no respect for the opinions of his fellow men, who is indifferent whether he sustains an acceptable reputation among them or not, does not, in this respect, act in accordance with the divine will. He may be said to tempt God; and God will be likely to give him up to the influence of a rash and censorious spirit; to a spirit of reckless and unrighteous hardihood, which will terminate in his own destruction. Have we not from time to time seen some deplorable instances of this kind?

FOURTH.—But while we maintain that we are bound to attach no small degree of importance to the law of public opinion, we wish to be understood that it is not by any means the highest law of action. We have the law of God written upon the pages of His holy Word; we have the interior law, written inwardly upon our moral nature, and no regard to public opinion will authorize us to go in opposition to the divine will, which is no other than the universal law of rectitude, in whatever way it may be revealed to us. We may, therefore, very properly be told, as we oftentimes are, not to regard public opinion, when we find it at variance with duty. Whenever public sentiment, whatever may be the occasion of it, comes in conflict with the divine law of rectitude, we ought not to hesitate for a moment.

FIFTH.—It is practically a very difficult thing to know when to admit and when to refuse an influence on our conduct, resulting from the opinion of others. That we are always bound to estimate candidly the claims of an established public opinion, I think there can be no doubt. We are not at liberty to say that such claims are beneath our notice, and that we will not examine them. Such a course is neither the course of religion nor of safety. We are called upon, therefore, as Christians, and as those who profess and

who seek holiness, to form a *candid* estimate of the opinions of others, and to give to them that weight, and only that weight, to which they are justly entitled. And in order to do this, there are a number of things required. And one thing, very important, is, that we should subdue and crucify our own pride of opinion, so that the mind may be in a state of entire impartiality. Not unfrequently the natural life exists and flourishes in the shape of an undue and inordinate attachment to our own views. A man may sin as much by an inordinate attachment to his opinions, as by an inordinate attachment to his money. And this, like all other forms of selfishness, may stand directly in the way of the perception of the truth. We repeat, therefore, that the first condition of a correct estimate of the opinion of others, is the entire crucifixion and death of our *own pride of opinion*. We must be willing that our personal and private judgments may be laid in the dust, even to our own dishonor, in order that the truth may be known, and God be glorified.

Another condition prerequisite to a correct estimate of public sentiment is, that we must carry it to God, as we must carry every thing else, and humbly seek his direction. The existence of an adverse public sentiment on any important question of morals and duty, and perhaps we may say, the existence of a favorable public sentiment, (for there is danger on both sides,) furnishes a special occasion for watchfulness, reflection and prayer. As in other things, so in this, particularly, he who would be holy, cannot safely take a single step without the divine presence and direction.

Another practical principle on this subject is, that we must regard public opinion, not as the truth, in itself considered, but as one of those elements which are to be taken into view and to be properly estimated, in ascertaining what the truth is. When it is not perverted, it is undoubtedly a source of light; but still it is a *source* of light, rather than the light itself. It is a thing to be looked at, criticised, received or rejected, according to circumstances; because, under the present constitution of things, it is one of those ways or methods, which, with the divine direction, may conduct us to the true light, viz., the will of God. To this blessed will, whenever and wherever known, every thing else must yield. No opinions of men, whether in the shape of frowns or flatteries should deviate us, even a hair's breadth, from the golden line of God's impartial rectitude.

But some will say, perhaps, what has this to do with holiness? In the language of the apostle, "much every way." Holiness touches every thing, sanctifies every thing. And if, in the present constitution of things, public opinion really constitutes a great moral element, which ought to be estimated, and correctly estimated, it comes in contact with the principles and duties of holiness continually. The time is coming when opinion, in the language of an eminent statesman, will be the "queen of the world," when public sentiment will hold the sceptre of universal empire. To stand in opposition to it when it is wrong, to walk in harmony and obedience with it when it is right, is the part of duty and safety. And if any one chooses to say that

public opinion is a little thing, which I do not, then I would say, that holiness has something to do, yea, has much to do, with little things. Indeed, this is one of its marked peculiarities, that little things, when seen in the clear and burning light of its moral vision, magnify into immense extent, and take hold on eternity. He is greatly mistaken who supposes that, in a life of holiness, any thing is or can be little.

In the present state of the world, the question continually presents itself, Shall we or shall we not fall in with the tide of public opinion? Shall we go with this party or with that, or with neither? Shall we rend ourselves asunder from our church, our religious denomination, or others with whom we have been associated in unity of sentiment and action, and thus set up a new standard of division, or shall we remain? A holy person will not regard questions of this kind as of a trifling nature. With a calm and subdued spirit, and with a crucifixion of all selfish ends, he will lay them before the Lord, that he may receive an answer from the right source. A. K.

SPIRITUAL MANIFESTATIONS OF THE SON OF GOD.

SIR,—According to my promise, I shall now prove that the New Testament abounds, as well as the Old, with accounts of the particular revelations of the Son of God.

Before his birth, he manifested himself to the blessed virgin, by the overshadowing power of the Holy Ghost. She “rejoiced in God her Savior,” and gloried more in having him revealed as God in her soul, than in finding him conceived as man in her womb. Soon after, Joseph, her husband, was assured in a heavenly dream, that the child she bore was “Emmanuel, God with us.” He revealed himself next to Elizabeth. When she “heard the salutation of Mary, she was filled with the Holy Ghost,” and made sensible that the virgin was the mother of her Lord. So powerful was this manifestation, that her unborn son was affected by it. “The babe leaped in her womb for joy,” and “was filled with the Holy Ghost even from his mother’s womb.”

So important is a particular knowledge of Jesus, that an angel directed the shepherds, and a miraculous star the wise men, to the place where he was born; and there the Holy Ghost so revealed him to their hearts, that they hesitated not to worship the seemingly despicable infant as the majestic God, whom the heaven of heavens cannot contain.

Simeon, “who waited for the consolation of Israel, had it revealed to him by the Holy Ghost, that he should not see death,

before he had seen the Lord's Christ." The promise was fulfilled; and while his bodily eyes discovered nothing but a poor infant, presented without pomp in the temple, his spiritual eyes perceived him to be the light of Israel, and the salvation of God. Nor was this extraordinary favor granted only to Simeon, for it is written, "All flesh shall see the salvation of God;" and St. Luke informs us that Anna partook of the sight of the old Israelite, gave thanks to her new-born Lord, and "spake of him to all that waited for redemption in Jerusalem."

When he entered upon his ministry, he first manifested himself to his forerunner. "I knew him not," personally, said John; "but he that sent me to baptize with water, said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he who baptizes with the Holy Ghost." "And I saw, and bear record, that this is the Son of God, the Lamb that taketh away the sins of the world."

Jesus had manifested himself spiritually to Nathaniel, under the fig tree, and the honest Israelite, being reminded of that Divine favor, confessed the author of it: "Rabbi," said he, "thou art the Son of God, thou art the King of Israel." Our Lord, pleased with this ready confession, promised that he should see greater things, enjoy brighter manifestations than these; that he should even see heaven open, and the angels of God ascending and descending upon the Son of man."

The bare outward sight of our Savior's person and miracles rather confounded than converted the beholders. What glorious beams of his Godhead pierced through the veil of his mean appearances, when, with supreme authority, he turned the buyers and sellers out of the temple: when he entered Jerusalem in triumph, and all the city was moved, saying, Who is this? And when he said to those who apprehended him, "I am he, and they went backward and fell to the ground!" Nevertheless, we do not find that one person was blessed with the saving knowledge of him, on any of these solemn occasions. The people of Galilee saw most of him, and yet believed least in him. "What wisdom is this which is given to this man," said they, "that such mighty works are wrought by his hands? Is not this the carpenter, the son of Mary? And they were offended at him." Some went even so far as to ascribe his miracles to a diabolical power, affirming that he cast out devils by Beelzebub, the prince of the devils. Hence it appears that if he had not, in some degree, revealed himself to the hearts of his disciples, when he said to them, Follow me, they would never have forsaken all immediately and followed him. "He manifested forth his glory,"

says St. John, "and his disciples believed on him:" and yet, when the manifestation was chiefly external, how weak was the effect it produced even upon them! How was our Lord after all obliged to upbraid them with their unbelief, their little faith, and, on a particular occasion, with their "having no faith!" If we know, savingly, that Jesus is "God with us; flesh and blood" [i. e. mere man with all his best powers,] "hath not revealed this to us, but our Father who is in heaven." "And as no man knoweth the Father save the Son, and he to whom the Son will reveal him, so no man knoweth the Son but the Father," and he to whom the Spirit proceeding from the Father does reveal him. "For no man can [savingly] say, that Jesus is the Lord, but by the Holy Ghost:" and "he that hath seen me," by this Divine revelation, says Jesus, "hath seen the Father also: for I and the Father are one."

Had not our Lord revealed himself in a peculiar manner to sinners, no one would have suspected him to be "God manifest in the flesh." Till he discovers himself, as "he does not unto the world, he hath no form nor comeliness," says Isaiah, "and when we see him there is no beauty in him that we should desire him; we hide as it were our faces from him; he is despised and we esteem him not." He was obliged to say to the woman of Samaria, "I that speak to thee am He;" and to say it with a power that penetrated her heart, before she could "believe with her heart unto righteousness." Then, indeed, divinely wrought upon, she ran and invited her neighbors to draw living water out of the well of salvation she had so happily found.

If our Lord had not called Zaccheus inwardly as well as outwardly; if he had not made him come down from the pinnacle of proud nature, as well as from the sycamore tree; if he had not honored his heart with his spiritual, as he did his house with his bodily presence; the rich publican would never have received him gladly, nor would the Lord have said, "This day is salvation come to thy house, forasmuch as thou art a son of faithful Abraham."

Salvation did not enter into the heart of Simon, who admitted our Lord to his house and table, as well as Zaccheus. The penitent woman, who kissed his feet and washed them with her tears, obtained the blessing, which the self-righteous Pharisee despised. It was to her contrite spirit, and not to his callous heart, that the Lord revealed himself as the pardoning God.

The blind man, restored to his bodily sight, knew not his heavenly Benefactor, till a second and greater miracle was wrought upon the eyes of his blind understanding. When Jesus found

him, some time after he was cured, he said to him, "Dost thou believe on the Son of God? He answered, Who is the Lord, that I might believe in him?" And Jesus, opening the eyes of his mind, and manifesting himself to him, as he does not unto the world, said, "Thou hast both seen him, and it is he that talketh with thee." Then, and not till then, he could say from the heart, "Lord, I believe, and he worshipped him."

Both the thieves who were crucified with him heard his prayers and strong cries; both saw his patience and meekness, his wounds and his blood. One continued to make sport of his sufferings, as though he had been a worse malefactor than himself; while the other, blessed with an eternal revelation of his Godhead, implored his mercy, trusted him with his soul, and confessed him to be the King of glory, at the very moment when he hung tortured and dying as the basest of slaves.

St. Peter speaks so highly of the manifestation with which he and the two sons of Zebedee were favored on Mount Tabor, that we ought not to pass over it in silence. They saw the kingdom of God coming with power; they beheld the King in his beauty. "His face did shine like the sun, and his raiment became white as light; a bright cloud overshadowed him, and behold a voice out of the cloud," which said, "This is my beloved Son, in whom I am well pleased; hear ye him."

Nor did our Lord reveal himself less after his resurrection. Mary sought him at the grave with tears. As she "turned herself, she saw him standing, but knew not that it was Jesus. He said unto her, Why weepest thou? Whom seekest thou? She, supposing him to be the gardener," inquired after the object of her love; until Jesus, calling her by her name, manifested himself to her as alive from the dead. Then she cried out, "Master!" and in her transport, would have taken her old place at his feet.

With equal condescension he appeared to Simon, that he might not be swallowed up with overmuch sorrow. True mourners in Zion weep, some for an absent God, as Mary, others for their sins, as Peter; and they will not be comforted, no, not by angels, but only by Him who is nigh to all that call upon him and is health to those that are broken in heart. He that appeared first to weeping Mary, and next to sorrowing Peter, will shortly visit them with his salvation. He is already "with them," as he was with Mary, though they know it not; and he will soon be "in them" the sure and comfortable hope of glory.

This observation is farther confirmed by the experience of the two disciples who walked to Emmaus, and were sad. Jesus

drew near, joined and comforted them. He made their "hearts to burn within them while he talked with them by the way, and opened to them the Scriptures. But still their eyes were held, that they should not know him," before they were prepared for the overwhelming favor. And it was not until he sat at meat with them, "that their eyes were opened, and they knew him," in the breaking of bread. By a fatal mistake, many professors in our day rest satisfied with what did not satisfy the two disciples. They understood the Scriptures, their hearts burned with love and joy; Jesus was with them, but they knew him not, until the happy moment when he fully opened the eye of their faith, and poured the light of his countenance on their ravished spirits. Happy those, who, like them, constrain an unknown Jesus by mighty prayers to tarry with them, until the veil is taken away from their hearts, and they "know in whom they have believed."

Frequent were the manifestations of Jesus to his disciples before his ascension. An angel appeared to two of the holy mourners, and said to them, "Fear not; for I know that ye seek Jesus, who was crucified. He is risen from the dead. As they ran with fear and great joy to tell his disciples, Jesus met them, saying, All hail! and they came, held him by the feet, and worshipped him. The same day, in the evening, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst;" they were terrified, but with his wonted goodness, he said, "Peace be unto you! He showed them his hands and his feet;" ate with them as he had done of old with Abraham; and to testify an inward manifestation of the Holy Ghost, which he imparted to them, breathed upon them, as his Spirit breathed upon their minds; and thus "he opened their understandings, that they might understand the Scriptures." Out of condescension to Thomas, he showed himself to them a second time, in the like manner; and a third time at the sea of Tiberias; and "afterward he was seen of above five hundred brethren at once."

You will perhaps say, sir, that these manifestations ceased when Christ was ascended to heaven. This is true with respect to the manifestation of a body of such gross flesh and blood as may be touched with material hands. In this sense believers "know Christ after the flesh no more." Our Lord, by his gentle reproof to Thomas, discountenanced our looking for carnal manifestations of his person, and I have declared again and again that they are not what I contend for.

But that spiritual manifestations of Christ ceased at his ascen-

sion, is what I must deny, if I receive the Scripture. On the contrary, they become more frequent. "Three thousand were pricked to the heart on the day of pentecost," and felt the need of a visit from the heavenly Physician. He then came revealed in the power of his Spirit, with whom he is one. They received the gift of the Holy Ghost, whose office it is to manifest the Son. For "the promise was unto them and their children, and to as many as the Lord our God shall call." Witness the last words of Christ in St. Matthew's Gospel, "Lo, I am with you alway, even unto the end of the world."

Time would fail me to tell of the five thousand converted some days after, of Cornelius and his household, Lydia and her household; in a word, of all who were truly brought to Christ in the first age of Christianity. The Lord "opened their hearts. The Holy Ghost fell upon them, and they walked in his comforts. Christ was evidently set forth crucified before their spiritual eyes. He dwelt in their hearts by faith; they lived not, but Christ lived in them. They agreed in saying with St. Paul, "If any man have not the Spirit of Christ," by whom he is savingly known, "he is none of his."

Stephen's experience is alone sufficient to decide the point. When brought before the council, they "all saw his face as it had been the face of an angel." Being "full of the Holy Ghost," he wrought no miracle, he spake no new tongue, but "looked steadfastly up into heaven and saw the glory of God, and Jesus standing at the right hand of God." This manifestation was calculated only for the private encouragement and comfort of the pious deacon. It answered no other end but to enrage the Jews, and make them account him a greater blasphemer and a wilder enthusiast than they did before. Accordingly they cried aloud, stopped their ears, ran upon him, cast him out of the city, and stoned him; while Stephen, under the powerful influence of the manifestation, "kneeled down and called upon God, saying, Lord Jesus, receive my spirit, and lay not this sin to their charge." Hence we learn, first, that nothing appears so absurd and wicked to Pharisees and formalists, as the doctrine I maintain. They lose all patience when they hear that Christ really manifests himself to his servants. No blasphemy is like this in the account of those who are wise, learned and prudent in their own eyes. Secondly, that the most exalted saints need a fresh manifestation of the glory, love, and presence of Christ, that they may depart this life in the triumph of faith.

If you object that Stephen was thus favored, because he was about to suffer for Christ, and that it would be great presumption

to expect the like support, I reply in five following observations.

(1.) We are called to suffer for Christ, as well as Stephen, though perhaps not in the same manner and degree. (2.) We often need as much support from Christ, to stand against the children of men that are "set on fire, whose teeth are spears and arrows, and their tongues a sharp sword;" and to "quench the fiery darts of the devil," as the martyr did to stand a shower of stones. (3.) It is perhaps as hard to be racked with the gout, or to burn several days in a fever, on a sick bed, as you or I may be forced to do, as to be for a few minutes with Shadrach and his companions in a burning furnace, or to feel for a fleeting moment the anguish of bruised flesh, and a fractured skull, with our triumphant martyr. No one knows what pangs of body and agonies of soul may accompany him through the valley of the shadow of death. If our Lord was not above being strengthened by an angel that appeared to him from heaven, surely it is no enthusiasm to say that such feeble creatures as we are, stand in need of a Divine manifestation, to enable us to fight our last battle manfully, and to come off more than conquerors. (4.) We betray unbelief if we suppose that Christ cannot do for us what he did for Stephen; and we betray our presumption if we say we want not the assistance which this bold champion stood in need of. (5.) The language of our church is far different: "Grant," says she, in her collect for that saint's day, "O Lord, that in all our sufferings here on earth for the testimony of thy truth, we may steadfastly look up to heaven, and by faith behold the glory that shall be revealed; and, being filled with the Holy Ghost, may learn to love and bless our persecutors, by the example of the first martyr, St. Stephen, who prayed for his murderers, O blessed Jesus, who standest at the right hand of God to succor all those who suffer for thee.

You see, sir, that I have the suffrage of the Church of England; and yours too, if you do not renounce our excellent liturgy; so that, if I am an enthusiast for expecting to be "filled with the Holy Ghost," and by faith to behold the glory that shall be revealed, as well as St. Stephen, I am countenanced by a multitude of the best and greatest men in the world.

But suppose you reject the testimony of St. Stephen, and of all our clergy (when in the desk) touching the reality, and the necessity, too, of our Lord's manifesting himself on earth, after his ascension into heaven, receive at least that of St. Luke and St. Paul. They both inform us, that as Saul of Tarsus went to Damascus, "the Lord, even Jesus, appeared to him in the way. Suddenly there shone a light from heaven above the brightness of

the sun," so that "he fell upon the earth, and heard a voice saying, Saul, Saul, why persecutest thou me?" And he said, Who art thou, Lord? And the Lord said, "I am Jesus, whom thou persecutest." So powerful was the effect of this manifestation of Christ, that the sinner was turned into a saint, and the fierce, blaspheming persecutor, into a weeping, praying apostle.

Methinks I hear you say, true, into an apostle; but are we called to be apostles? No, sir, but we are called to be Christians—to be converted from sin to holiness, and from the kingdom of darkness to the kingdom of "God's dear Son." St. Paul's call to the apostleship is nothing to his being made a child of God. Judas was a Christian by profession, an apostle by call, and a devil by nature. And what is Judas in his own place to the meanest of God's children—to poor Lazarus in Abraham's bosom? All who go to heaven are first "turned from darkness to light, and from the power of Satan unto God." This turning sometimes begins by a manifestation of Christ: witness the authentic account of Colonel Gardiner's conversion, published by his judicious friend, Dr. Doddridge; and the more authentic one of our apostle's conversion, recorded three times by St. Luke. And I dare advance upon the authority of one greater than St. Luke, that no one's conversion ever was completed without the revelation of the Son of God to his heart. "I am the way and the door," says Jesus; no man cometh to the Father but by me. "Look unto me and be ye saved, all ye ends of the earth." Our looking to him for salvation would be to as little purpose, were he not to manifest himself to us, as our looking toward the east for light, if the sun were not to rise upon us.

The revelation of Christ, productive of St. Paul's conversion, was not the only one with which the apostle was favored. At Corinth the Lord encouraged and spake to him in the night by a vision. "Be not afraid, but speak and hold not thy peace, for I am with thee, and no man shall hurt thee." On another occasion, to wean him more from earth, Christ favored him with the nearest views of heaven. "I knew a man in Christ," says he "whether in the body or out of the body I cannot tell, who was caught up into the third heaven, into paradise, and heard words which it is not possible for man to utter." And he informs us farther, that "lest he should be exalted above measure through the abundance of the revelations, a messenger of Satan was suffered to buffet him." When he had been brought before the sanhedrim for preaching the gospel, St. Luke informs us that "the night following the Lord stood by him, and said, Be of good cheer, Paul; for as thou hast testified of me in Jerusalem, so must

thou bear witness also at Rome." The ship in which he sailed being endangered by a storm, there stood by him "the angel of God, whose he was, and whom he served, saying, Fear not, Paul," &c.

St. Paul was not the only one to whom Christ manifested himself in this familiar manner. Ananias of Damascus was neither an apostle nor a deacon; nevertheless, to him "said the Lord in a vision, Ananias. And he said, Behold, I am here, Lord; and the Lord said, Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus; for behold he prayeth." In like manner, Philip was directed to go near and join himself to the eunuch's chariot. And St. Peter being informed that three men sought him, the Lord said to him, "Arise and go with them, doubting nothing, for I have sent them."

Whether we place these manifestations in the class of the extraordinary or of the mixt ones, we equally learn from them, (1.) That the Lord Jesus revealed himself as much after his ascension as he did before. (2.) That if he does it to send his servants with a gospel message to particular persons, he will do it much more to make that message effectual, and to bring salvation to those who wait for him.

As for the revelations of Christ to St. John, they were so many, that the last book of the New Testament is called the Revelation, as containing chiefly an account of them. "I was in the Spirit on the Lord's day," says the apostle; "and I heard behind me a great voice, as of a trumpet, saying, I am the first and the last. I turned to see the voice that spake with me, and I saw one like unto the Son of man, &c. When I saw him I fell at his feet as dead; and he laid his hands upon me, saying, Fear not, I am the first and the last." Write the things which are and shall be. One of the things which our Lord commanded John to write, is a most glorious promise, that "he stands at the door" of the human heart, ready to manifest himself even to poor lukewarm Laodiceans; and that "if any man hear his voice and open the door," if they are made conscious of their need of him, so as to open their hearts by the prayer of faith, "he will come in," and feast them with his gracious presence, and the delicious fruits of his blessed Spirit. Therefore the most extraordinary of all the revelations, that of St. John in Patmos, not only shows that the manifestations of Christ run parallel to the canon of Scripture, but also gives a peculiar sanction to the ordinary revelations of him, for which I contend.

Having thus led you from Genesis to Revelation, I conclude

by two inferences, which appear to me undeniable. The first, that it is evident our Lord, before his incarnation, during his stay on earth, and after his ascension into heaven, hath been pleased, in a variety of manners, to manifest himself to the children of men, both for the benefit of the church in general, and for the conversion of sinners, and for the establishment of saints in particular. Secondly, that the doctrine I maintain is as old as Adam, as modern as St. John, the last of the inspired writers, and as Scriptural as the Old and New Testament, which is what I wanted to demonstrate. I am, sir, &c., J. FLETCHER.

From the Christian World.

THE GRADATIONS OF LOVE.

BY REV. T. H. STOCKTON.

1. LOVE.
2. LOVE THYSELF.
3. LOVE THY NEIGHBOR *as* thyself.
4. LOVE SOCIETY *more* than thyself.
5. LOVE GOD MORE than *Self, Neighbor, Society*, and all things else.

1. LOVE. There is nothing like LOVE! And immensity echoes—nothing like LOVE! And eternity echoes—nothing like LOVE! Here, then, is one unquestioned and unquestionable truth.

LOVE is the excellence of all things. It is the perfection of all the unsmitten orbs in the universe—the beauty of their home-bloom and the glory of their distant splendor. It is the perfection of all their unfallen inhabitants—the charm of their persons and the honor of their institutions. A world of love is the best world. A Being of love is the best being. The art of love is the best art. The science of love is the best science, the philosophy of love is the best philosophy. The poetry of love is the best poetry. The government of love is the best government. The religion of love is the best religion. There is no name higher than the name of Love. The Christian is the child of Love. The Church is the home of Love. The Bible is the book of Love. With infinite reverence we would add—JESUS CHRIST IS JUSTIFYING LOVE; the HOLY SPIRIT IS SANCTIFYING LOVE; the FATHER IS GLORIFYING LOVE. In one word—"God

IS LOVE!" O how we love LOVE! We love to see Love! We love to hear Love! We love to feel Love! We love to think of Love! We love to talk of Love! We love to write of Love! We love to read of Love! Sometimes we wish for more health; and sometimes for more knowledge; but what we most want, and should most desire, and most seek, is—more LOVE! If our readers have indulged our sentimentalism thus far, we hope for their continued attention to a few remarks on the gradations of Love.

2. *Love THYSELF.* No one will *object* to this *object* of Love. All will admit that self-love is perfectly natural, easy and right. Every man will admit it, for himself; every woman for herself; every child, for itself. And thus we have the pleasure of beginning with an exhortation which every one is willing, ready, and happy to obey—so willing, so ready, so happy! Verily the lover of self is enchanted by a passion even more magical than that of Jacob for Rachel. "And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her." But self-love would make the life-time of Methusaleh shorter yet.

Still, how few—of all—love themselves *aright*. The great majority love, only, or chiefly, the BODY. How they *feed* it—*sleep* it—*dress* it—*show* it—*doctor* it—*travel* it—*exercise* it—*repose* it! How they pet its senses—*smelling*—*tasting*—*hearing*—*seeing*—*feeling*! Others regard, with similar exclusiveness, the MIND. Most prize *tact*—cultivate *tactics*—and become great *tacticians*; many admire *talent*—*loan* talent to *learning*—and, adding interest to principal, grow *very talented*; while a few exult in *genius*, undervalue tact and talent, and pride themselves in their *instant accuracy* of *perception*—the *inexhaustible variety* of their *images* of *beauty* and *sublimity*—and their *analytical* and *generalizing* powers of *reason*. Others almost as wholly and wrongly, attend to the HEART. Among these are *faithless* and *frigid moralists*; *sickly sentimentalists*, and *haughty* and *vengeful honorists*. Such hints must suffice.

Alas! these lovers of self are the subjects of self-delusion—self-indulgence—self-sufficiency—and in danger of self-destruction. Genuine self-love is good and glorious. It is not partial; but includes the whole nature, physical, intellectual, moral—and the whole interest, eternal as well as temporal. It devotes duly proportioned culture to each great constituent. It implies self-knowledge; or self-understanding and self-appreciation of our origin—character—condition—duty—destiny. It is self,—

conscious of sin. It is self,—repenting toward God. It is self,—believing in Christ. It is self,—submitting to the Spirit. It is self,—obeying the Bible. In a word, it is self-denial for self-redemption. It labors to prepare the body for immortal glory and grace; to discipline the mind for the attainment of boundless wisdom and knowledge; and to cleanse and refresh the heart, even here, with the first gushings of the final fullness of perfect holiness and joy. He loves himself best who gives most “diligence to make (his) calling and election sure.” This is true self-love; and, in this sense, no man can love himself too much.

3. *Love thy NEIGHBOR AS thyself.* Here we enter a region of difficulty. Nature starts up against us. Why? Why does the sky darken?—the mountain flame?—the valley shake?—the sea foam?—the wind rave? Why does man unite these tokens of displeasure in his own deportment? Be quiet. It is the still, small voice of God. Cover your faces with your mantles. Hearken humbly. Consider calmly. And why not love thy neighbor *as thyself*? Is he not the *same* as thyself—in origin—character—condition—duty—destiny? Shouldst thou not then love him, even in the same *way* and to the same *degree* in which thou hast exercised self-love? If necessary for thee to *repent*, is it not equally so for him?—to *believe*—so for him?—to *submit*—so for him?—to *obey*—so for him? If important for *thee* to be redeemed, is it not equally so for *him*? True—thou answerest—but I employed the means and secured the object myself;—let my neighbor do the same, himself. What! did no one *persuade thee*? *No one*—mother, father, sister, brother, wife, husband, friend, preacher? *No one*—by eye, voice, hand, book, example? Did no one even *try*? What then? Keep the work going. Persuade thy neighbor; at any rate, try to persuade him. If thou lovest him to the same degree in which thou hast loved thyself, thou mayest be—*almost*—almost *quite*—sure of success. If thou dost long for his salvation as thou didst for thine own; and pray for it, as thou didst for thine own; and toil for it, as thou didst for thine own—how can he resist? But, it may be objected, such love would keep us always longing, praying, toiling! Exactly. But is not the end worth the cost? Certainly. Besides, what better can we do? Nay—what is there that equally deserves to be done? He must be wiser than the wisest who can tell. A moment’s reflection causes profoundest convictions that such uninterrupted exertion of body and soul is incomparably dignified, joyous and useful.

But is love for our neighbor to be confined to spiritual things? No more than self-love. Yet, if it so act first, it will be the more

likely to operate suitably in all other respects. Who could desire, seek, and witness his neighbor's deliverance from sin, and then, being one with him in justification, regeneration, adoption and heirship—defraud him of his property, detract from his reputation, deprive him of his liberty, or in any way oppress him in his person or relations? Nay, who, under such circumstances, instead of rendering the least harm, would not offer all possible help? Who would not say, in every appropriate case—I can make money enough both for necessity and charity—let me assist him to do the same; I am honored with general respect; let me introduce him to even greater regard; I am free—let me do all in my power to make him free also; I am in health, let me cheer his sickness; or, whatever his wants, let my abundance sustain him.

This is the true tendency of the principle, and as admirable as natural. For the spiritual redemption of our neighbor being first secured, there will be every encouragement to afford him temporal relief. We may be generous, without fear of confirming vice and idleness. Every attention will be rewarded by instant co-operation and evident and grateful improvement. But, it may be objected, such a spirit would prompt us to unceasing efforts, not only for the conversion of the unconverted, but also for their prosperity; and so we should have nothing to do but spend our lives in homing the homeless, clothing the naked, feeding the hungry, refreshing the thirsty, cherishing the sick, visiting the imprisoned, instructing the ignorant, refining the coarse, elevating the low, bringing the obscure to light, and, in a word, not only associating with the neglected and wretched, but doing every thing in our power to exalt them to an equality with ourselves! Well, would you grieve to do that? Rather should you rejoice in your ability, and thank God for your success. “For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye, through his poverty, might be rich.” Surely his disciples should be

“More bent to raise the wretched than to rise.”

O, if you *can* raise them, lose not a moment! Up with them! high—higher—and higher yet!—the higher the better. How strange that there should be so much fear of doing too much good by loving our neighbor as ourselves! A rich man who relieves a poor family of some new and pressing, but transient perplexity, is esteemed benevolent; but if he should remove the causes of their common depression, and place them in a condition somewhat similar to his own, he would be regarded as eccentric

or stigmatized as crazy. Yet who does not see that the luxuries of wealth and the pinchings of poverty are alike unchristian; and that there is a medium estate of comfort in which all may and ought to be essentially equal?

4. *Love SOCIETY MORE than thyself.* Sometime ago we stated these gradations to an old minister, and, lo! to this one he objected! We offered a word of reason, and a word of Scripture, to sustain it—but—still—he could not—and—did not—agree to it! He is disposed to think over such matters for a long time; and, if he did not regard it as of no importance, he may have thought again of this, and perhaps, differently. At any rate, we hold it, as we suppose the church universal and the universal world hold it, to be strictly correct. Did not our friend misunderstand it?

How would an arithmetical argument do in such a case—a sort of moral rule of three process?—If I am bound to love *one* neighbor *as* myself, how much must I love two—ten—a hundred—a thousand—or a million of neighbors?

But let us apply the law to the three great forms of society—the domestic—the civil—and the spiritual.

Here is a man at the head of a *family*. His wife looks upon him with affection as unwearied and pure as the light of the stars. His boys and girls are around him, equally sprightly and obedient. It is natural for him to love them as himself. Nay, is it not even *natural* for him to love them even *more* than himself. What would be thought of him, and said of him, and as rightly as severely, if it were seen that he could not prefer his family to himself? Is not the very supposition of such selfishness too repulsive to be dwelt upon? Would not even a heathen blush to detect himself in such a predicament? What, then, would be expected of a Christian? Surely the heart needs no argument. Natural love decides the question, and spiritual love confirms the decision.

Consider, then, the case of a *citizen*. His own interest, whether little as a matter of money, or great as one of life, comes into a sort of competition with that of the city or State in which he lives, or of the whole Union. What now? One must be preferred to the other. Which shall it be? Which shall he love the more—himself, or the city?—himself, or the state?—himself, or the country? What childish questions are these! What is patriotism but the preference of the general good to that of an individual? It would be an endless task to cite practical examples of this spirit. Millions have perished for their country—and millions more, if need were, would do the same. The only grief,

in this connection, is, that so many have died for the temporal welfare of their country, without having first given proper attention to their own eternal welfare; in comparison with which, the former, however great may have been the multitudes concerned—is nothing. But if sinners are so self-sacrificing, what should Christians be?

Look, then, at the *Church*, also. And what now? Shall not a Christian love the church more than himself? “Scarcely for a righteous man will one die,” says the apostle—“yet, peradventure, for a good man some would even dare to die.” Some would, and these would be noble examples. They would show the utmost extent of human love. “For greater love hath no man than this,” says the Redeemer, “that a man lay down his life for his friends.” But to this extent it is our duty to go, whenever proper circumstances demand it. Therefore the law, in the same connection—“This is my commandment, that ye love one another as I have loved you.” If any one should be so cold-hearted or so faint-hearted as to refuse even this last and greatest sacrifice, the Blessed Book of Love, with all its examples of Love, the Lord of Love himself being at their head, would sore rebuke him; and the special apostle of Love would address him in this language: “Hereby perceive we the love of *God*, (rather *CHRIST*) because he laid down his life for us: and we ought to lay down our lives for the brethren.” This has been done—and is yet done—done almost daily. It is done in every Christian country on earth—and in every missionary station among the heathen—and in the progress of a thousand journeys and voyages from one to the other. How many names have thus become sacred and immortal—as of Henry Martyn among men, and Harriet Newell among women. They die in the desert. They die on the deep. Beasts of prey howl over them—or cannibals tear their flesh. It is done in our country. It is done, doubtless, in every church in the country. Life may be sacrificed at home, as well as abroad; and by self-consuming zeal as well as by savage violence. Nay, while the life yet lasts, there are opportunities for other and indisputable demonstrations of greater love for the church than for self. What! are there not many among us, both of the laity and ministry, whose conduct proves to us that they love the church more than themselves? Why else do they suffer reproach, contempt, neglect, want, fear, and other grievances? Why else do they hold themselves aloof from the accumulated enjoyments, and varied and extensive means of usefulness, and comparative ease, honor and abundance often tempting them in other spheres? Are they not giving daily evidence, by tears, and

toils, and pains, that they love the church more than themselves? And it is right that it should be so. Shame to the man who would not gladly do it, and as long as necessary! The only evil is that *all* are not like them. If they were, how soon would our narrow precincts present one of the busiest, and happiest, and most flourishing regions in all the vineyard of the Lord! How merrily should we sing! How rapidly should we gather the ripe clusters! How pleasant would be our intervals of repose! And how sweet it would be to quaff the new wine! Then would our sorrows be forgotten! Then would our joys abound! But this is too light a turn. Yet the serious truth is obvious, and it makes one feel light to think of it. For if the zeal of all were equal to that of a few—if self-interest were universally subservient to church interest—if all energies were united in advancement of the common cause—how would the anxieties of the suffering be allayed! how would their labors be rewarded! and how would the church prosper! and how would the world be blest! To love more than ourselves, and to our latest breath, a church that loves its *servants as itself*, and loves *mankind more* than itself; and loves *Christ far more than all*; and *shows its love* by its *works*; is a duty and a delight. But we should pray to be delivered from such affection for any church that lacks these virtues. O for light, warmth, motion, progress, power, success, salvation, and triumph!

5. *Love thy GOD MORE than SELF — NEIGHBOR — SOCIETY — and all things else.* Here, again, is an indisputable obligation. This is the first and great commandment—the supreme law of the world. All our faculties, throughout our existence, must be obedient to this requirement. “Thou shalt love the LORD thy God with *all* thy HEART, and with *all* thy SOUL, and with *all* thy STRENGTH, and with *all* thy MIND.” In other words, the love of God must subordinate to itself every *affection* of the *heart*, every *moment* of the *life*, every *fibre* of the *form*, and every *thought* of the *mind*! Such is the statute, and all possible reasons unite in urging its observance. All the attributes of the divine *character*—moral, intellectual, and executive—enforce it; and so do all his *relations*, as Creator, Preserver, and Sovereign of the *universe*, and especially as *our* Redeemer; and so do the history of his *doings*, and the prophecy of his *designs*. These are infinitely attractive and impressive considerations. It were an endless task, or rather, if in a right spirit, an endless delight to exhibit them in a manner at all indicative of their true glory. We will only add that he who loves God most, loves most himself, his neighbor, and society. Whatever else we may love, let

us be sure to *keep ourselves in the love of God* ; ever ready, at His call, to work or rest, go on or stop, suffer or rejoice, live or die ! His will be done, here and every where, now and for ever !

“Through all eternity, to Thee
A grateful song I'll raise ;
But O, eternity's too short
To utter all thy praise !”

A WORD FITLY SPOKEN.

President Mahan, in a sermon on the text, “A word fitly spoken is like apples of God in pictures of silver,” makes use of the following anecdote in illustration. To some of our readers it will be an old story, but should not fail to prove interesting and profitable to all.

The daughter of an English nobleman was providentially brought under the influence of the followers of Wesley, and thus came to a saving knowledge of the truth as it is in Jesus. The father was almost distracted at the event, and by threats, temptations to extravagance in dress, by reading, and travelling in foreign countries, and to places of fashionable resort, took every means in his power, to divert her mind from “things unseen and eternal.” But her “heart was fixed.” The God of Abraham had become “her shield,” and her exceeding great reward,” and she was determined that nothing finite should deprive her of her infinite and eternal portion in Him, or displace Him from the centre of her heart. At last, the father resolved upon a final and desperate expedient, by which his end should be gained, or his daughter ruined, so far as her prospects in this life were concerned. A large company of the nobility were invited to his house. It was so arranged, that during the festivities, the daughters of different noblemen, and among others, this one, were to be called on to entertain the company with singing, and music on the piano. If she complied, she parted with heaven, and returned to the world. If she refused compliance, she would be publicly disgraced, and lose, past the possibility of recovery, her place in society. It was a dreadful crisis, and with peaceful confidence did she await it. As the crisis approached, different individuals, at the call of the company, performed their parts with the greatest applause. At last the name of this daughter was announced. In a moment all were in fixed and silent suspense to see how the scale of destiny would turn. Without hesitation, she rose, and with a calm and dignified composure, took her place at the instrument. After a moment spent in silent prayer, she ran her fingers along the keys, and then with an unearthly sweetness, elevation, and solemnity, sang, accompanying her voice with the notes of the instrument, the following stanzas :

“No room for mirth or trifling here,
For worldly hope, or worldly fear,
If life so soon is gone;
If now the Judge is at the door,
And all mankind must stand before
Th’ inexorable throne!

No matter which my thoughts employ;
A moment’s misery or joy;
But O, when both shall end,
Where shall I find my destined place?
Shall I my everlasting days
With fiends or angels spend?

Nothing is worth a thought beneath,
But how I may escape the death
That never, never dies!
How make mine own election sure,
And when I fail on earth, secure
A mansion in the skies.

Jesus, vouchsafe a pitying ray,
Be thou my guide, be thou my way
To glorious happiness!
Ah! write the pardon on my heart!
And whensoever I hence depart,
Let me depart in peace!”

The minstrel ceased. The solemnity of eternity was upon that assembly. Without speaking, they dispersed. The father wept aloud, and when left alone, sought the counsel and prayers of his daughter for the salvation of his soul. His soul was saved, and his great estate consecrated to Christ. I would rather be the organ of communicating such thoughts in such circumstances, and to the production of such results, I would rather possess wisdom thus to speak, as occasion requires, than to possess all that is finite, besides. What hymn, what thought in the universe, could be substituted for the one then uttered? The time, the occasion, the thought expressed, the hallowed and “sweet manner” of its utterance, present a full realization of all that is embraced in our idea of fitness. That surely was a “word fitly spoken.”

When our heads are fullest of care, and our hands of business, yet we must not forget our religion, nor suffer ourselves to be indisposed for acts of devotion.

That which is by special, distinguishing mercy spared to us, should be, in a peculiar manner, dedicated to God’s honor.

Those that serve God must serve him with all they have.

"INTERIOR OR HIDDEN LIFE."

The above is the title of a book by Thomas C. Upham, recently published in this city by D. S. King & Co., No. 1 Cornhill. In reading this work, I have been both instructed and blest. Its author is a philosopher and Christian. He beautifully harmonizes the religion of Jesus Christ with the philosophy of the human mind. He shows that while there is a depth and height in Christian experience of which the world is ignorant, and of which, too, the great mass of professing Christians know little or nothing, that it is nevertheless reasonable in all its claims and operations upon the human mind.

He uses the phrase "Interior or Hidden Life" as a form of expression by which to set forth a greatly advanced state of Christian experience. A state of deep communion with and of entire consecration to God. This position is established by the quotation of a number of very beautiful and appropriate passages of holy writ. Such as "Thou art my hiding place and my shield. He that dwelleth in the secret place of the Most High, shall abide under the shadow of the Almighty. I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me. Set your affections on things above, not on things on the earth; for ye are dead, and your life is hid with Christ in God. To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written, which no man knoweth, save he that receiveth it." Dr. Upham thinks that holiness is called the interior or hidden life, 1st. Because the animating principle, the vital, or operative element, is not so much in itself as in another. 2d. Its moving principles, its interior and powerful springs of action, are not known to the world. 3d. Because of its results upon individual minds. It is directly the reverse of the life of the world. The natural life seeks notoriety—the divine life pursues a lowly and retired course. 4th. It is not dependent for its enjoyment upon mere forms. While outward formalities of worship may be its handmaids, and oftentimes very important ones, they are not its essence. It has no essence but its own spiritual nature, and no locality but the soul which it sanctifies.

From these remarks, the reader will perceive that there is an originality in the work which throws around it a charm, and gives it a peculiar interest. To those who have read Mr. Wesley's Plain Account of Christian Perfection, and received it as Scriptural, this book will be peculiarly pleasing. I think that they will recognize it as orthodox, that they will not perceive any discrepancy between Dr. Upham and our standard authors upon that subject.

Its author is a minister in the Orthodox Church, and upon this point, Methodistically Orthodox. He is, I learn, a man of eminent piety, and speaks that which he has been taught by happy experience. I bless God that I have ever seen the work. In my humble opinion, no sincere Christian can read it without feeling himself stirred up to seek for more of the mind of Christ.

Great encouragement is given in this work to seek for holiness. The way is very plainly pointed out, so plain that the mere child in religion may apprehend it. To the question, What is holiness? Dr. Upham replies, 1. "Evangelical gospel holiness does not necessarily imply a perfection of the physical system. 2. Does not necessarily imply a perfection of the intellect, either in its perceptive or its comparing and judging powers. 3. Differs in some respects from the holiness and sanctification of a future life, not in its *nature*, but only in some of its accessories or incidents. In a future life, it is not liable to any interruption or suspension, either by physical infirmity or temptations. It is, in short, love — a perfection in love to God and our neighbor." As to the means of our obtaining this great blessing, our author teaches us, 1st. That we must believe it attainable. There are two acknowledged principles in the philosophy of the human mind, which have an important connection with such belief. The first is that we can never feel under moral obligation to do a thing which we believe impossible to be done. 2d. In order to obtain this holiness, "There must be an act of personal consecration to God; a fixed purpose to break off from every known sin, and to walk to the full extent of our ability in the way of the divine requirement." 3d. To secure this blessing, there must be the exercise of an unwavering faith. A full belief in the faithfulness of God to fulfil his promises. This faith must not be simply historical or general, but an appropriate faith, by which we can say, like Thomas, "My Lord and my God." This faith which is so essential, is explained in all its simplicity, so that the feeblest believer may see and claim the full salvation of God.

Interesting as these points are, I consider them but the threshold of the beauties and excellencies of this new book. The chapters "On the distinction between love and joy," also, "The distinction between natural and spiritual joy," I consider to be very important, and more than worth what the entire work costs. There are forty-one chapters, besides about thirty pages of Religious Maxims, having a connection with the doctrines and practice of holiness. These maxims are invaluable. I will transcribe one with which to close this article. "There are two classes of Christians; those who live chiefly by emotion, and those who live chiefly by faith. The first class, those who live chiefly by emotion, remind one of ships, that move by the outward impulse of winds, operating upon sails. They are often at a dead calm, often out of their course, and sometimes driven back. And it is only when the winds are fair and powerful, that they move on with rapidity. The other class, those who live chiefly by faith, remind one of the magnificent steamers which cross the Atlantic, which are moved by an interior and permanent principle, and which, setting at defiance all ordinary obstacles, advance steadily and swiftly to their destination, through calm and storm, through cloud and sunshine." I would just say, procure a copy and read for yourself, and you will acknowledge that "the half has not been told you."

S. REMINGTON.

Boston, Oct. 26, 1843.